THE PACIFIC

A religious and family paper

Pacific Theo Sem Reading Room

Volume LV. SAN FRANCISCO, JUNE 15, 1905 Number 24

SOMETHING THAT SHALL BE.

These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is Paradise.

—JOHN ADDINGTON SYMONDS.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

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Per Year, in Advance, - - - $2.00
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A LITTLE DEAD BIRD.

The celebrated Russian novelist, Turgenieff, tells a touching incident from his own life, which awakened in him sentiments that have colored all his writings.

When he was a boy of ten, his father took him one day bird-shooting. As they tramped across the brown stubble, a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble fluttering of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to him at that moment), the little brown head toppled over; and only the dead body of the mother shielded her nestlings.

"Father, father!" he cried, "what have I done?" as he turned his horror-stricken face to his father. But not to his father's eye had this little tragedy been enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."—Dumb Animals.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday June 15, 1905

ASIA MUST BE TREATED LIKE THE REST OF GOD'S WORLD.

It has been growing more and more evident of late that there will have to be some modification of our treatment of the Chinese. There will of course be no such relaxation of the exclusion laws as will make it possible for coolie laborers to come here. We already have too many of that class of people of various nationalities, and such changes in our immigration laws are demanded as will put a speedy stop to the floods which are pouring in upon us. But we must, as a humane people, and for our own interests, deal less severely with the merchant, the student, the literary and the tourist classes.

Two recent protests in the East are significant. Following close upon the one by the Merchants' Association of New York, comes another by the American Asiatic Association, which is an organization formed to co-operate with our government in maintaining and defending the trade and treaty rights of the United States in Asiatic countries. These protests set forth a very grave danger as threatening our trade with China; and every account indicates that the feeling against us and the active operations to make that feeling effective are daily assuming more serious proportions. It will not do, as some paper on the Pacific coast says now and then that we do not care enough for the trade with China to change our course. We do care, and we ought to care. Our expanding country needs those markets just as much as we need the markets of other countries; and we must take heed to our ways.

It is said sometimes that exclusion is not severely enforced. That is nonsense when we consider only the recent past. There are the records of scores of cases which have put our people to shame. But let us be slow to blame our officials in some of these cases. There have been those who have been unduly strict and severe, but in many instances they have but enforced the law.

Only a few days ago there was a case in Boston which led The Transcript, one of our greatest daily papers to speak editorially as follows:

"As a matter of prudence, if not of courtesy and justice, the Government of the United States would seem to owe an apology to the Government of China, as well as to the aggrieved parties themselves, for the recent episode at the port of Boston, wherein four Chinese students of high caste, who had been studying three years at the University of London, were detained upon the vesssel that brought them to Boston when all the other passengers were permitted to land and go about their business. They bore passports, signed in London by the American ambassador, and these passports certified that they intended to remain in this country no longer than was necessary for them to reach Canada. They wore clothes of European fashion; they were cultured, well behaved and interesting people, yet because they bore the racial stamp they were the victims of humiliating discrimination and treated with what under the circumstances was little short of indignity.

"Whether there was any room for the exercise of discretion on the part of our immigration officials or not we do not know. They claim that they simply acted within the law's prescription, as they were bound to do. If that is so, then the law is so much the more to be deprecated. If it is cast iron in its provisions, even to the point of insult, it is amazing short sightedness on the part of our lawmakers. Similar instances have been reported from other parts of the country, and perhaps in this section we have been disposed to doubt the accuracy of statement concerning them, but this instance occurred at our very gates. No wonder the party thus detained was indignant and surprised beyond measure that such things could happen in our boasted free country, to say nothing of the slight by petty officials of the nation's most distinguished representative abroad.

"It is hardly to be wondered that such incidents should sting the high class Chinese people to the point of exasperation, or that they should feel like taking measures of reprisal. They cannot send a big navy to demand satisfaction, to blockade our ports or bombard our cities, but they can hurt our commerce by shutting their great and potentially limitless markets to the products of our industries, and this they are manifesting a disposition to do. They may hurt themselves somewhat by this policy, but it is by no means certain that they are not willing to pay the cost and stand the sacrifice, whatever it may be, for the purpose of emphasizing their not unnatural or illgrounded displeasure. China's commerce with the United States last year was the largest on record, and with cordial relations between the two countries the tendency would be toward a steady and constant increase.

"The termination of the treaty of 1894 leaves a degree of uncertainty as to the treaty conditions existing between the two governments. This being so, it would seem to be a sound and just policy in all such cases as that here instanced, to give Chinese

travelers the full benefit of every doubt, and hasten as soon as arrangements can be made to give Chinese citizens, exclusive of those who come here as laborers, the same rights and privileges that we give to the citizens of any other country. They have the right to demand as much as this, and it would be a gross exercise of arbitrary power to refuse them. We are seemingly pursuing a policy of stultification, if not positive imbecility, towards the great empire. We stroke her back with one hand and slap her in the face with the other, and then expect her to trust us, love us and buy our merchandise."

These words from a paper of such standing as the Boston Transcript, it is to be hoped will carry some weight on the Pacific coast, where some restraint of feeling and speech in regard to the Asiatics is very greatly demanded. We should not only co-operate to protect and enlarge our Asiatic commerce, but we should, above all, strive hard to be Christians. It is as the San Francisco Call said editorially a few days ago, the time has arrived when "Asia is be treated like the rest of God's world."

So thought the Hon. F. P. Sargent, United States Commissioner of Immigration, when he remarked recently in this city that if any action was taken by the Government against Japanese immigration it would apply to all foreign countries alike.

The Pacific Coast in Brief.

In remarks at the Monday meeting of the Congregational ministers of San Francisco and vicinity, it was stated by the Rev. Dr. Adams, of the First Congregational Church, that the Sunday evening service in his church was his recruiting ground for new members.

In his recent report to the Home Missionary Society Superintendent Maile, of Southern California, said: "Two of our missionary churches built parsonages under conditions of much self-denial; and the banner for all is held by a church which two years ago assumed self-support with a lay pastor and has, by conversions, increased its twenty-two members to seventy-one and given $60.00 for home missions."

"The Seeming Unreality of the Spiritual Life" will be the theme of the six lectures to be given by President King of Oberlin at the Federate Summer School of Theology in Berkeley. President King is one of the men having a message for his day—a constructive religious thinker, who always interests and helps and inspires. The Pacific Coast is to be congratulated in that he has been secured as one of the lectureres at this school.

The outdoor preaching service which is being conducted each Sunday afternoon in the City Hall Park, Oakland, was conducted last Sunday by the Rev. C. R. Brown. There was a good attendance of men, a large majority of whom it is thought were not usual attendants at the services of the sanctuary. In one group of men some one was overheard asking who the preacher was. None of the group knew. It is evident that the meetings are bringing the gospel to some who are not placing themselves very much in the way of it.

Superintendent Harrison, of Central and Northern California, said in his report which was presented at the recent meeting of the Congregational Home Missionary Society at Springfield, Massachusetts: "The wok among the Armenians calls for special mention by reason of its improvement. The city work has also been greatly strengthened. Great interest has been awakened by evangelistic meetings and a number of churches much strengthened. The vast area of our missionary field; the thousands of people flocking here, who seek their mecca at the setting sun; the growing problem of our city work; the great importance of all this western coast in the future development of the nation and the Orient, combine to give dignity and value to our missionary work, and call for the best we have in consecration."

The Rev. Edwin H. Hadlock was installed last week as pastor of the First English Lutheran Church of San Francisco. Among those having part in the services was the Rev. Dr. Adams, of the First Congregational Church. Mr. Hadlock came to California last year from Springfield, Massachusetts, where he had for five years been pastor of one of the Congregational churches. His work at first in California was as field secretary in general Christian Endeavor work. Several months ago he took charge temporarily of the Lutheran church herein named, and now has entered into permanent relations therewith. Thus does he make new attachments while holding also the old. In our fellowship hereabouts there will be welcome alway for this earnest Christian brother. May the new pastorate be a fruitful one!

It is said that a California ostrich farm receives $25,000 a year from the tourists who go to see the ostriches. It is claimed by a writer in an Eastern paper that there are no real Afro-American "ostrich farms" in California; that there is only one in this country, and that it is at Phoenix, Arizona, where not less than fifteen hundred of these bipeds are kept for stock purposes—the cultivation of the African ostrich. What are called "ostrich farms" in California, it is said, are merely pens for their exhibition. The ostrich feather industry is a paying one. It amounts to eight million dollars a year and centers in London, though the ostrich is largely in Africa, at least four hundred thousand domesticated animals being there at the present time. Two million dollars go out from the United States annually for ostrich feathers. It is expected that in about twenty years the industry in the United States will have developed to large proportions. Already considerable is realized from the sale of feathers in California.

President MacIntosh of the San Francisco Theological Seminary will lecture at the Summer School of Theology in Berkeley on "Great Epoches in Theology and the Makers of Them." His topics will be: Athanasius and the Council of Nice; Augustine: The Theology of Grace; Anselem: Theism and Redemption; Abelard: Ethical Theology; Aquinas: Reason and Faith. Professor Charles Sumner Nash of Pacific Theological Seminary will have as a theme "Some Elements of Power in Preaching." The theme for the lectures by Professor H. L. Calhoun, of Kentucky University, will be "New Testament Christianity." Three of the speakers will give each a public lecture. Professor Graham Taylor will lecture on "The Industrial Crisis and Family Life." President King on "As to the Personal Relation to God." Professor Calhoun on "The New Testament Christ." As already stated in our columns we anticipate great popularity for the course of lectures by Professor Graham Taylor. Industrial questions are the great questions of the day, and it is Christianity only that can solve them.

The statement by the Rev. C. R. Brown at the last meeting of the Congregational ministers of San Francisco and vicinity of witnessing recently in the South the drawing of the color line on Booker T. Washington, brought from the Rev. Dr. Adams the interesting information that before Mr. Washington came to San Francisco two years ago he wrote to have him enquire whether he would be received and entertained at our hotels. Inquiry at one leading hotel brought from the proprietor the statement that so far as he himself was concerned he would gladly receive him, and would even welcome him at his own table; but out of deference to his Southern patrons he thought it better to decline to give him accommodation. At another hotel it was ascertained that the landlord was willing to receive Mr. Washington, and would even allow him to have his meals in the dining hall; but preferred, if Mr. Washington had no objection, to serve the meals in his room. Mr. W. chose to have the meals in his room, it being his aim never to give offense to anyone in the least. After the departure of his eminent guest, the hotel man wrote to Dr. Adams and thanked him for giving the opportunity to have Mr. Washington in his house, stating that more of the best people of the community had been drawn there than ever before. We do no one harm, we trust, when we state that the Russ was the hotel in which this eminent man was entertained.

The Los Angeles Independent reports Dr. Jennings of the Western Methodist Book Concern as saying, when he was on the Coast recently, that only two of the Methodist papers would make a profit this year, and that the three Advocates in the West will show a net loss of about $12,000. Two of the three papers on which there is this loss are on the Pacific coast; one is in San Francisco, the other in Portland. The only two Methodist papers mentioned by Dr. Jennings as making a profit are the Epworth Herald and the Apologete. But our Methodist brethren believe in the power of the press and regard their church papers as well worth sustaining by subsidy. There is, however, a growing opinion that the interests of the denomination would be better served by having only three Advocates instead of the ten or twelve now in existence. The thought is that one should be published in New York, one in Chicago and one in San Francisco. Something like this would, in our opinion, meet the needs of each of the great religious denominations: a paper for the Atlantic coast, another for the interior, and another for the Pacific coast. Any denomination which does not have and foster a paper on the Pacific coast is making a mistake which it will regret some day. Its paper may not be to-day what the great religious papers of the East are, but it will become all that and more too in time, if given such fostering care as other important church interests are given.

The Rev. Cephas F. Clapp, the beloved Home Missionary Superintendent of Oregon, came into our sanctum the other day—not in person, but by letter—in his usual cheery way. We quote a few words from his letter, not for the praise of anyone, but to call attention to the value which is placed on The Pacific as an aid in the work of the Kingdom on the Coast. He said in part in his letter: "The Pacific is well edited, well contributed to, level-headed, keeps close to the Master, is helpful, to the spiritual life, and I wish I had an hundred thousand dollars to endow it." We are asked now and then as to the reception that is accorded The Pacific by our church people. We are glad to be able to say that it is a cordial one. Everything indicates that there is a wide-spread feeling that it is an indispensable aid in our Congregational work, and that there must be but one thought: that of its continuous publication. Frequently our readers in renewing their subscriptions have a pleasant word for the paper. We have one at hand just now from Bakersfield. It is from Miss Mary W. Buss, to whom we are indebted for occasional items of news from Kern county. She says in part: "Will you accept a word of cheer from me in the hearty good wishes I send you for the welfare of The Pacific, which is so good that I wish a copy could be taken by every Congregational family on the Coast." Miss B. goes on then to mention recent articles which have been especially interesting and helpful to her. All in all it is very evident that The Pacific is filling such a place and doing such service as should lead not only to the holding of the loyal friends it now has, but to the gaining of many more.

The American Tract Society has a colporter, the Rev. H. B. Swafford, working in California. A copy of his quarterly letter has been furnished us, from which we quote as follows: "During the last quarter I have confined my labors principally to the counties of Santa Clara and Monterey, sections almost wholly untouched by the Society's workers for a long time past. My work here has largely consisted in awakening the attention of the Christian community to the character and claims of the institution. Many very intelligent Christians and even pastors ask, 'What is this American Tract Society?' They often persist in speaking of it as a company, and of my work as a business. I have delivered nearly a score of addresses in churches, and have written numerous articles for the press, in all of which was laid upon the consciences of Christian people the pressing needs and their duty of placing Christian literature within the reach of all. I have been uniformly accorded a patient hearing and am sure there has been quite an awakening of interest with regard to the importance of this branch of Christian and philanthropic service. I find but little Christian literature in public libraries, and even Christian homes are better supplied with secular than with Christian literature, while but few churches contain libraries. As for the people at large, they are but meagerly supplied. Feeling that the church must solve the problem of disseminating such literature, I am endeavoring to open the way for installing libraries in the churches so that each may become a distributing depot of the gospel in printed form, as well as a dispenser of the truth in oral form, insisting that the church should become a university of religious knowledge from which shall flow an over-widening stream of light unto all people. To this end we take care to have a permanent library committee appointed and organized, which committee is composed of some of the most intelligent and devoted members of the local church. I seek to impress upon these committees the importance of their work and of making the church library a prominent and permanent institution of the church and a strong arm of power in her mission of saving and elevating the people."

Persons wishing circulars announcing the course and daily schedule of lectures at the Federate Summer School of Theology in Berkeley, July 24th to August 4th, can secure them by addressing Geo. T. Tolson, Box 109, Berkeley, Cal.

SOME OBSERVATIONS SOUTH AND EAST.

The Rev. Charles R. Brown of the First Congregational church of Oakland returned last week from a trip East to attend the annual meeting of the Home Missionary Society at Springfield, Mass. The journey Eastward was by the Southern route and was full of suggestiveness.

Sunday evening Mr. Brown spoke in his church on the topic "Some Observations South and East," and gave some impressions and suggestions which are well worth chronicling in our columns.

He said in the first place that a trip across Texas gives a profound impression of the range and vastness of our country. Texas is an empire in itself. The same amount of travel would take one quite across Europe.

Later when crossing Iowa the impression as to the splendid magnificence of our domain was deepened in one way simply by the sight of the corn fields. In Texas the fields were in tassel; in Iowa the corn was only a few inches high. As he thought of the vastness and the richness of it all there came the thought that we ought indeed to be thankful to God for the heritage which he has given unto us.

The slow-going life of the South was noted; they live at an easy pace down there, and so they must live because of the climate. But the tonic of the Sierras as the train carried him along on the homeward journey was delightful in contrast. We enjoy much on these Western slopes and shores and accordingly should give much in way of service to him from whom cometh all.

What Mr. Brown saw in the South indicated that the color line was sharply drawn. Signs on railway trains and street cars marked in part the line across which the black man must not step. One illustration was given as the train stopped one night at the junction where the road branches for Tuskeege, where Booker T. Washington's famous school is situated. It was there that a fine looking colored man came aboard to see whether accommodations could be secured in the Pullman for a party of colored people waiting outside. The conductor informed him that all the berths were sold. When inquiry was made as to drawing rooms he was told that none could be had. After the train had started Mr. Brown learned from the conductor that it was Booker T. Washington, the noted educator, who had been waiting outside. And he stated in this connection that this eminent man usually had to sit up all night when riding on a train in the South. Occasionally it was said that he had secured a drawing room by agreeing to stay therein during the whole trip, having his meals served there.

Mr. Brown expressed sympathy for the South in reference to the great race problem which it has to solve, saying that it could not be settled in Boston, nor by hot editorials written by people who had never been there; and yet he could not but regret that the color line was so sharply drawn. In Pullman cars for example we are associated with men whose red noses are much more of a shame than the black man's color, which is of course to his shame not at all.

"A man's a man for a' that."

A Sunday was spent at Atlanta, worship being in the fine stone edifice of the Central Congregational church. It had been said by some one that the Pilgrim Fathers who landed on the bleak New England shores really had started for the balmy South. They missed that sunny clime then, but they are landing there now, and it is evident that there is a call there for Congregationalism with its progressiveness and true Christian spirit.

As the train carried them along through the many barren and sparsely settled regions of the South there came the thought that there was splendid material in those men who had waged battle with the more resourceful North for four long years, and the remark was that we ought to rejoice that that splendid material is still there and is a part of our reunited union.

Turning to religious conditions in the East Mr. Brown stated that there seemed to be less cheer and buoyancy there than here; not the same determination to grapple with the situation. People who had been here told him that there was here a sense of power, a cheer and hope not found among them on the Atlantic.

As to the summer services and the evening service, considerable discouragement was found. Great city churches like Broadway Tabernacle, New York, were closed for two or three months in the summer. As to the evening service he stated that he was amazed to hear many say they had given it up. In his opinion this was wrong; change it to suit conditions; but don't give it up. The morning service is not sufficient. There are many who do not go to the morning service for one reason and another; the workingman, for instance, who works hard all the week and sleeps late on Sunday morning.

Mention was made of some disappointment in the East in that the expected great revival had not come. Mr. Dawson did not reach the unchurched. No evangelist seems to be doing that to any large extent. The reliance is on the educational work of the home and the Sunday-school and the hand-to-hand work on the part of pastors and members of the churches.

Concerning the ministry the statement was that he had never heard so much about the need for strong, capable men for the work of the gospel ministry; there is evidently a great demand for the right kind. Mention was made of a consultation which he and others had on request with a church of a thousand members, paying a salary of $6,000, and seeking for some time a leader. Young men ought accordingly to see here a door for splendid service, and all we ought to be watching and praying to turn men in that direction.

Reference was made to the church building in Springfield in which the meetings of the Home Missionary Society were held. The church was organized in 1637. The building, painted white, with green blinds, looks as if Miles Standish and Brewster might have put it there. Although 268 years old it has had only eleven pastors, standing quite in contrast with some churches, which though not much more than eleven years old, have come near to having 268 pastors. Here came in pleasant mention of the noble First of Oakland, which though but 45 years old has had only three pastors.

With reference to the sermon by Dr. Gladden it was said that it was a serious, searching and scriptural one, which reached the consciences of all. It set forth the trend among the plain people away from the church, and was a rebuke of all that made a church lifeless and useless and an appeal to keep close to the Master.

The principal business at the annual meeting was the action providing for the reorganization of the society. This was spoken of as a federation of the State societies similar to the federation of the states in our national government. The opinion was that this ac-

tion would mark a new era in Home Missions. The new arrangement will give the constituent and auxiliary societies far more voice in the management of affairs than is given under the present arrangement.

With the things in minds which bind us more closely together than of old, it was said that the distance from the West to the East seemed shorter now. This is not because we pass between so much more rapidly than when the pioneers came, or more rapidly than a few years ago. But the people of the East read more about us, know more concerning us, are more interested in us.

In this connection Mr. Brown emphasized the value of our church paper—The Pacific, saying that he was surprised at the number in the East who read it and spoke of articles seen in it. Never before, said he, had the need for the paper seemed to him so great, and the necessity of sustaining it so important as now. It was in connection with what he said concerning The Pacific, that Mr. Brown dwelt upon the wonderful future before this coast. From these shores there ought to go out a splendid Christian influence, and the paper was regarded as one of the important factors in this great work.

The address was closed by an account of the reunion recently on its 25th anniversary of a class in Amherst College, of which Dr. Nehemiah Boynton was a member. This showed what sort of work not only God values, but what men themselves really value. Each member was expected to tell at the reunion what he had been doing during the years. It was early learned that one who was away down in Texas felt that he could not attend. But it was so arranged that funds for the purpose came into his possession, and he was there. When it came his turn to tell what had been accomplished by him he felt that it was but little and so expressed himself; but as he went on with his narration it came out that though he had been in humble places, preaching, teaching, and eking out an existence by gardening on a little patch of ground on which was his home, he had been the instrument for shaping the lives of some who were successful as preachers, some as teachers, and some as business men, and all realized that this man Andy Carver, had indeed done great things. Following him in the narration was a wealthy coal operator. When he arose to speak he said that he was reminded of the dream a Chicago man once had. He seemed to stand at the gates of heaven. St. Peter asked him what he had done that would give him entrance there. The man remembered that he had supported his family in style, that he had had pride from time to time in seeing his name linked with good figures on lists of benevolences, etc., but he searched for something other and remembered finally that he had once given a beggar a nickel; and he told of this. St. Peter ordered an angel to search the books to see if there were record of it. It was found recorded. And then said St. Peter: "Give back the nickel to the man and let him go to his own place."

And as this wealthy man contemplated what Andy Carver had done, he felt that his own achievements had been insignificant. And so said Mr. B. in his address: "It is the Andy Carvers whom the Lord honors, just as every true man in that Amherst class that day delighted to honor the humblest one among them."

A FAREWELL TO THE REV. W. J. DAWSON.

Emphasis on Evangelism.

The evening of the first Sunday of June, a farewell service for the Rev. W. J. Dawson, of London, England, was held in Plymouth church, Brooklyn, N. Y. Dr. Hillis spoke of the warm and enthusiastic reception which had been giving Mr. Dawson wherever he had gone on his evangelistic tour, not only by Congregationalists but by leaders in other great denominations. Mr. Don O. Shelton, of the Home Missionary Society said: "Mr. Dawson during the past few months has been the voice of God calling upon the Congregational churches of the country to do their first work. I have been particularly impressed with the fact that this message calling us to greater loyalty to the Lord Jesus Christ, to more aggressiveness in the work of the church has appealed strongly to the men of this nation. Letters have come to me recently from leaders of the Christian association movement appealing for the co-operation of Mr. Dawson in the future. This is significant. Mr. Shelton said further: "We are told on the most reliable authority that there are 1,000,000 people in New York at present unaffiliated with any church. We are told also that one of our great metropolitan churches has received only 16 people into membership in seven years. There are 26,000,000 people in America unaffiliated with any church at all. Turning to the Congregational church Mr. Shelton stated that in 250 churches in one state there were on an average only three men enrolled as members, and that 2,300 of the churches did not have a single addition last year on confession of faith. This was 39 per cent, of the whole number of Congregational churches. It was evident to him therefore that Mr. Dawson's service for the sounding of the evangelistic note had been greatly needed, and he hoped for his return in a few months.

Mr. Dawson, in his remarks, spoke of the importance of a grasping by ministers of the great truth, that while it is necessary to have great mass meetings and to use abnormal ways every now and then, the real hard drudging redemptive work, the day in and day out work, is to be done by the church as it now exists.

Mr. Dawson said that it was important that the church get rid of the pernicious notion that it is a school for selfish spiritual culture where people can sit and saturate themselves with sermons; that "when we learn to believe that the church is a great army of disciplined workers everyone of whom can hold the name of Christ only on condition that he is working for Christ, then we shall see the day when the conquest of America for Christ will be no dream."

He expressed the opinion that the next five years would be decisive years for the church throughout the world, saying in that connection: "If during the next five years the church is going to be wise and get the spirit of true evangelism and go out to grasp the problems that confront her, there is a radiant future for the church and the nation. If on the other hand the church is going to sleep, to be blind to the problems and neglectful, this country is going to slip further and fruther away from the influence of the church and become more and more pagan."

SPECIAL NOTICE.

Persons who have sent us money on subscription during the last week will not find the dates on the labels on their papers changed before next week.

AN AWAKENING.

The Last Word in Civilization Not Yet Uttered. A New Power on the Stage of Action.

There was an awakening some years ago in Japan. That people girded themselves for the conflicts in an advancing civilization.

Recently there has come an awakening in some other parts of the world. Russia, for instance, has had an awakening, terrible and sorrowful. The United States and Great Britain and other European countries have had an awakening also. They have awakened to the fact that the Asiatic is no longer to be regarded as an oyster for them to open and swallow; that he is going to have something to say about what his future and the world's future is to be.

It required what Japan has accomplished in the war with Russia to show this, but it has been shown now without reasonable question and is widely admitted. We quote a few paragraphs to this effect from leading papers.

The Springfield Republican says: "It must be said now, as hitherto, that the rise of Japan signifies a new East and a new West; that the long night of the Orient is ended, and that white man's conceit of dominating all the races and nations of the earth, which was dazzling our vision but a few years ago, is now but the shattered fragment of a dream.

The Philadelphia Ledger says that the recent Japanese naval victory puts an end to the European exploitation of Asia. Japan henceforth, not Russia, nor England, nor Germany, nor all combined, including the United States of America, will control the destiny of China. It means Asia for the Asiatics, and for Asiatics led by a nation that has shown not only industry, courage and endurance, which are qualities we have acknowledged in them, but an intellectual grasp, a scientific imagination, a far-seeing statesmanship and a mastery of all the arts of peace as of war, combined with strength and steadfastness of purpose that have put her in the very forefront of modern achievement.

The Wall Street Journal indulges in the following racy comment as to some of the things we have learned from Japan:

There has been in the last few days a gratifying development of modesty on the part of the newspaper press in comments upon Japan and its relations with the rest of the world. There seems to be a question at least as to the entire justice of the assumption that the world was intended for the Caucasion races by right, and for those lesser breeds without the law which Mr. Kipling talks about, by sufferance. The tone of patronage is still apparent, but is modified a little by a quickening of the faculty of respect for other and different races long dormant among the English-speaking peoples.

It is quite five days since the Japanese were alluded to in the American press as "the Yankees of the East." The weight in the scale has changed somewhat. We trust the newspaper press of Nagasaki, prepared to meet us halfway, will refrain from describing us as "the Hairy Ainus of the West." It is even suggested that we send some of our medical service to Japan in order to learn how to conserve the life of the soldier on active service. If we may believe those army medical officers who have had the advantage of studying Japanese methods, we have a good deal to learn. It is also suggested that we might afford certain officials who handled practical matters of finance and supply in the Spanish War an opportunity to study, in company with British officers for remounts, a new method whereby a national commissariat can be conducted without graft. The Russian officers are in better case than we are. They are learning their business in a very effective manner, while the soldiers of the czar's army at present detained in Japan are gaining an experience denied to them in their own country. We hardly like to mention it, but the Russian soldiers are actually being taught to read and write. The yellow peril grows more perilous every day.

Can it be possible that civilization advances up more channels than one? Is it conceivable that electric elevators and six o'clock editions of the newspapers published at noon are not the last words of civilization? Eight hundred years ago there was in Japan a city of 800,000 inhabitants. Some of its efforts in the way of another civilization, not so electrical or flamboyant, but certainly not to be despised, have survived in forms of art of which no nation need be ashamed. We talk of the ready assimilation of civilized ideas by the Japanese. "We have been supplying the world with art in its most beautiful forms for three hundred years," says the Japanese ambassador to France, "and you call us barbarians. We kill a few thousand Russians, and you say how civilized we are." Is it not conceivable that the Japanese civilization of its kind may be even a better one than ours? May not their capacity for assimilation be the result of an already highly trained intelligence readily comprehending new discoveries? Could we as readily appreciate or assimilate the excellence of their Government, the purity of their patriotism, or their honesty in the conduct of their public affairs?

The yellow peril need have no danger for people content to develop their own resources and to respect those of their neighbors. Asia for the Asiatics seems as fair a proposition as America for the Caucasian race. It is a poor door that will not open both ways, and it is a still poorer one which has to be propped open with a bayonet. So far the methods of barbarism in the Far East have been curiously confined to the Christian and noticeably absent in the pagan. Perhaps it is not too much to hope that all the world may learn the lesson which has been so terribly impressed upon the armies and navies of the czar.

"UNTIL."

The Words of a Christian Optimist.

In our Book Review department this week will be found brief mention of the book which has furnished us the following beautiful and inspiring thoughts on the word "Until." They are from the pen and from the lips of the late renowned City Temple preacher—the Rev. Dr. Joseph Parker. Though dead, he yet speaketh.

In his exposition of the book of Ephesians Dr. Parker, when he came to the 13th verse of the 4th chapter, departed from his briefer method of exposition, and devoted several pages to the word "Until." The whole of the 13th verse is: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, into perfect man, unto the measure of the stature of the fulness of Christ." Taking simply the words, "Till we all come," Dr. Parker said in the first place:

The immediate point is not what we are coming to, but the fact that we are coming, and that something is coming to us, and that this double action is the secret of the inspiration, the culture, the strengthening of our innermost life. The text, therefore, is "till"—"until,"

the something that says, you have not finished yet; there is another hill to climb, and then you will see it; there is another stream to ford, and on the other bank of that stream you will see what flowers can grow, and how mean are all the plants on this side the river. Till the sunshine comes, till the heavenly band appears and sends its thundering anthem through the quivering sky, till then hope on! You have not yet arrived, but you are proceeding, you are on the right road, and you have this little singing word to cheer you in all your climbing and in all your descending and in all your fighting and in all your sorrow "until—!"

Dr. Parker says that it would be a most profitable study to collate all the main passages in which we have the music of this "till or until." He says that we should arise from the perusal of the oracles satisfied that though we have yet much to do there is a climacteric point, there is a just-now-rising dawn, the many tints of which can just be seen over the highest hill; and he exclaims:

Blessed are the prophets, forerunners who catch the first gleam of that morning light! Let us be thankful for the men who have gone ahead, the men who first saw the morning. How long we have been waiting for it! It seems century after century as if the slumberer would never awake; yet now and again, from Genesis to Revelation, there comes a voice which says, "Until." It may be to-morrow, it may be a century hence—but it will come. And what we have to do is to hold on until the day-spring break in all its soft radiance and its implied eternities of summer on the earth that has been so long moaning, waiting, and mingling its prayers with a large share of dejection and despondency.

Dr. Parker then takes up some of the other Bible passages in which this word is found, and continues:

Where does this word "till" or "until" occur? Where all the great words occur, as I have told you a thousand times. Where do all the great words occur? In the book of Genesis; and you have never read it! I speak not to the few who are familiar with the divine word, but to the many who never read it. You do not read the divine word when you only read it in the letter. The divine word is not a letter, but a spirit; it is not written music, but music sung and music brayed out from brass and throbbed as it were on living drums. We must go to Genesis for our grand "until" (chapter xlix: 10.) Jacob is dying, he knows that his life is slowly but certainly trickling away; he calls all his sons around him, and makes such speeches as mortal man never made either before or since; and most of you have never read them! never was such eloquence heard before; there are no forged climaxes, no mechanically built periods, no half-forgotten and hesitant recitations; but great, grand, flowing eloquence. When the patriarch came to his son Judah he waxed almost as eloquent as when he came to his son Joseph, but not altogether as eloquent. The old man was at his best when his hands, as it were, groped for the head of Joseph, but he was beautiful when he spake to Judah—Judah who bore an awful scar of unfaithfulness and badness, but which was covered up, if not wholly healed, by processes of grace which only experienced souls understand. Said Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." There is the "till" or the "until," the word of promise, the gleam of hope, the pledged morning. No man can tell us what "Shiloh" means; we have had the word in Hebrew and in Greek, and we have called around it a whole market-place of expositors, a whole gallery and Sanhedrim of learned men, but they can make nothing really final out concerning all the wells and fountains and springs that are hidden in this word Shiloh. But there is a Christian acceptation of the term which is sufficient for us. The ancient Jews, indeed, associated the name Messiah with the word Shiloh, and regarded them as practically interchangeable terms; but the ancient Jews did not know Messiah as we know him; therefore we must attach a Christian interpretation to Shiloh, and find him in Bethlehem, and on Calvary, and Olivet, and away yonder in the city of the temple of intercession. Enough for the present exposition that there was a promised Man, soul, light, song, something away in ages beckoning on the human race and feeding it with corn of heaven. You cannot empty the ages, you cannot deplete the future. The future itself seems to be a term of welcome and hospitality and most generous promise. We can look at it from any point of view we choose, and yet the human heart says, Your hope is in the future; to-morrow there may be One blessed among the women who will give the world a Saviour, and you cannot shut out that "until;" you can modify it, mutilate it, pervert it—but there is the "until." There shall be an evil reign until he come whose right it is to sit upon the uppermost throne. This song of faith also sings in each individual heart. It is to-morrow that Shiloh will be here, it is in a week or two that we shall hear from the far-away places that which will make us glad. Why, in one little month we shall hear tidings that will more than compensate us for all our sorrow and dismay and self-accusation. In a century the world will grow greener grass and the heaven will be clothed with a diviner blue. In five centuries who knows what the old earth will be? In a thousand years there may not be a grave in all the mould of the globe. It is because we have these great shining, singing promises that we are able to suffer the present; if this were all, we could not live another day. There are points of agony and of misery which would end our poor, feeble existence if there were nothing beyond, if no Shiloh were preparing to come, if no sweet spring with vernal flowers were lingering by the blue Tyrrhenian sea. It is because we know that the Shiloh spring is coming that we can bear the darkness of these December days, which are hardly worthy to be called days at all. June and December could never talk about days, they would not understand one another; June has one lexicon and December another, which his dim eyes can hardly read. It is the Shiloh that is coming that keeps the world alive, and all the atheists and agnostics and scorners and mockers cannot keep out of view or out of the sphere of holy, happy influence this grand Shiloh idea. The child will be born, the man will grow, the king will ascend the throne, and then we shall know why the universe was created, and the explanation will be grand, solemn, sufficient.

We might call on our way at the house of Canticles—the house of the love-dreams—and there in chapter ii: 17, we shall read, "Until the day break; and the shadows flee away." That is a grand "until." Is it possible that the sun can find his way through all the grey cold clouds of December? Is there a day promised? Will the day break? Who ever heard the gates of the morning creak as they swung back on their golden hinges? Who ever heard a tramping army bringing up the sun as if by strength of muscle? Who ever heard the stars make a noise? Yet through all this wondrous "process of the suns" there is a silent

march, a silent incoming of the Messianic period, and when the day breaks upon the grave, the grave shall be as a cradle; and when the day breaks on sorrow and sickness, failure, disappointment, and manifold misery, we shall see the whole sphere of life in its proper colors, relations, and proportions, and find that God has been busy in the darkness. God does wonderful things in the night time; what he has done in the sanctuary of densest darkness we shall never know till the shadows flee away; then we shall find that all the while he has been building a palace for us—a right glorious and royal house—and making things ready for our souls away beyond the humble paths of the stars which now we think a long way off; but we shall think them a longer way off still when we get above them and look down on them with a kind of gracious contempt for their twinkling and quivering lamps. Hope on! There is a word in the wintry air, a song in the wintry night—"Until!"

"AN OBSERVER IN THE PHILIPPINES."

BY JOHN BANCROFT DEVINS, D. D.

Under the above title the Rev. John Bancroft Devins, editor of the New York Observer, has written an interesting and valuable book. It contains a large amount of just such information concerning the islands and its people as should have wide circulation among Americans. Secretary of War Taft, who was governor of the Philippines for a time, gives the book his most cordial approval. We give here some excerpts as follows:

Some First Experiences.

Twice within twenty-four hours after reaching Manila my watch needed a new main-spring. The jewelers who repaired the watch said that my experience was not an unusual one; watches as well as men had to become acclimated. One effect of the trying climate was the production of a thirst that it was difficult to satisfy. Almost as soon as we landed I wanted a drink of ice water, or tea, or coffee—anything that would "cheer but not inebriate." Going into a drug-store, I secured a glass of lemonade. As the clerk was preparing it he apologized for lack of ice to cool it; a transport was loading for the trip home through the Suez Canal and every pound of ice manufactured in the government ice plant was being put into the ice-box of the transport. I have drank worse concoctions from a glass, but never without a physician's prescription. Another day, wishing to secure an "American lemonade," I went, this time with a physician, into a summer garden connected with a hotel. The lemonade was fairly good—the transport had sailed and we had ice this time. The two glasses cost forty cents. "What would have been the bill if I had ordered beer?" I asked, seeing other men with glasses of that beverage before them. "Ten cents a glass," was the reply. I was willing to pay the difference, of course, but it was easier to understand why soldiers and other Americans with small incomes and without strict temperance principles should prefer some other beverage than lemonade. The soda fountain of the Young Men's Christian Association in the walled city ought to be duplicated in many places throughout the provinces. In the hotel one can get cold tea, and the new-comers drink it in large quantities; I drank more tea in two months in the Philippines than in any five years in America. The Philippine thirst needs to be experienced in order to be understood; the Christian Association men understand it and are doing much to quench it without enfeebling the bodies, shattering the nerves and deranging the intellects of those who are suffering from it.

Missionary Work in the Philippines.

There are many encouraging features of missionary work in the archipelago at this time. What has been done gives a bright promise of what may be expected during the coming decade. The period of experiment has passed, and the Filipinos understand something of the practical character of Protestantism.

The missionaries are a united body; while representing denominations to those who stand behind them, they present a practical demonstration of Federation to the Filipinos, who stand before them. Sheep are not coaxed from one pasture to another in order to make any flock larger than those in the neighboring fields, but there is a delightful spirit of brotherhood among the workers—missionaries, Association secretaries, Bible Society representatives, colporters and tract distributors. With the whole archipelago before them and eight million people accessible, there should be no crowding and no jealousy, and there is none. Dr. Stuntz says: "The missionary who is here in the Philippines primarily to build up a denomination, should be immediately recalled. We are here to build up the Kingdom of Righteousness, and only so far as our native churches hasten this end are they of any real use to him in whose name we labor."

The language difficulties that confronted the missionaries at the outset have been largely overcome by the division of territory agreed upon early in their residence in the islands. The principal language which Methodist workers use differs widely from that in which the Baptists tell the story of the Cross, while Presbyterians and Congregationalists talk in yet other tongues; Presbyterian workers laboring side by side with Methodists on one island and Baptists on another use both Tagalog and Visayan as well as English and Spanish in their several fields. The rapidly advancing translation of portions of the Bible and tracts into the vernacular is a great boon to the missionaries. More lasting good can be accomplished when the people have the word of God and helpful literature in their own tongue.

Another hopeful feature of the language question is the fact that all the school children and many adults are learning English; it will soon be possible to carry on Sunday-schools and work among the young people in the unifying language of Christendom; but the translation of Scriptures and simple Gospel truths into the native languages will be needed for a generation at least.

The Different Classes of People.

The American Church has several classes of people in the Philippines to whom it owes a pressing duty at this time: the pagan tribes in the North, as truly heathen as the people of Central Africa; the Mohammedans in the South, as fierce and bigoted as the Sandwich Islanders were a century ago; the Christian Filipinos (Roman Catholic); the followers of Aglipay (lapsed Roman Catholics); Chinamen, probably one hundred thousand, as far from Christianity as their relatives and friends in Canton; the American Army and Navy; many seamen from other countries constantly in the chief ports; a thousand American teachers scattered over every province in the archipelago, and Americans in Civil Government and business, five or six thousands in Manila, and hundreds of others, like

the teachers, living in smaller cities and in towns and pueblos where their duties call them.

The narration of these classes of people awaiting the Gospel message indicates the variety of forms in which this message must be delivered. New agencies are not needed, but there must be a strengthening of each one at work there to-day. For the pagan, the Mohammedan and the Confucianist, little has been done. In Manila a few noble men are working among the Chinese, but more could be wisely employed there; the Igorrotes and the Moros have scarcely been touched; a devoted couple are laboring among the seamen in Manila—they should have a suitable building for their work, and their income should be doubled. Protestant missionaries should gather the fruit that Aglipay is shaking from the Roman Catholic tree—people falling away from Rome should be welded into a positive force for Protestant Christianity instead of having for their creed hatred of the friars and the Roman Hierarchy; the Filipinos who are still Catholics, a great majority of the population having been freed from the domination of the friars, are coming more and more to have the American spirit of liberty in spiritual as well as political matters, and thousands of them are identifying themselves with Protestantism—could the various missions be strengthened the ingathering would be doubled and trebled within a year.

The Most Serious Religious Problem.

The problems of Heathenism and Mohammedanism and Catholicism, grave as they are, are not so serious as the one which has to do with American Protestantism. In the Army, in the Civil Government and in business there are a large number of Americans who are identified with the Roman Catholic Church at home; they enter naturally into the spacious cathedral in the Capital or in other fine churche edifices in Manila, and in every town of importance in which they live. Not so the Protestants. In Manila they will find three or four services carried on for their benefit, but no one of them has been in a church building; there is a mission aspect about them all. This is not said by way of criticism, for the faithful pastors sent out by the home churches are doing the best that they can do with the material given them. What the three denominations which carry on for Americans in Manila should do is to give them suitable houses of worship. Bishop Brent has the money for a building, but not for the furnishings; the Presbyterians are erecting a chapel at a cost of $10,000—the main church should follow speedily; the Methodists should also have the modest church building for which they are seeking funds.

But more than brick and mortar must be given by the American Church. Pastors and people having church members and friends who are starting for Manila should seek to have them identified with one of the American churches in that city, and if possible have them join it, even though they are to remain only a year or two. An American in the Philippines needs every restraining and helpful force by which he can be surrounded. If he is not going to remain in Manila let him try to form an alliance with some American missionary in the provinces. In some of the towns visited by the writer, the friendship existing between a teacher or provincial officer and a missionary family was beautiful to see, but too often there was seemingly a lack of mutual interest—the teacher or officer had his duties and friends and the missionary, who was giving heart and soul to the natives, was too deeply engrossed in his labors for them to do much for his American brothers. It is a fair question whether here and elsewhere more would not be accomplished for the natives if more were done by the missionaries for the Americans resident in the field. But certainly church members in the Philippines have a clear duty toward both the missionary and the Filipino.

For when all has been said that can be in favor of the teacher, officer, soldier or business man, it must be added that hundreds of American Christians in the Philippines are not living out the faith which they have professed. Satisfying conscience with one excuse or another—climate, health, distance, weariness, business friendship—they do not accept their responsibilities as Christians. There are four or five hundred out of five thousand in Manila who are usually found in the sanctuary on the Lord's Day, and as many more who are occasionally seen there. How to bring a larger number of the Protestants into relation with the Protestant Church is the problem before the pastors in Manila and the provinces.

The Bystander.

Congregationalism and Other Denominations.

Much is being said in these days about our relation to other religious bodies. Eloquent speeches are made and articles published on the general subject of federation, but Congregationalism does not keep up with the progress of some of the other bodies.

Perhaps we are doing too much talking and holding out the hand of union and comity too persistently, and that a greater effort should be made to develop rather than to federate. Development is possibly a greater immediate duty than federation. Suppose we try the experiment of being something first and then invite union. The fact is, Congregationalism has paid a high price for her spirit of catholicity toward sister denominations. In the Middle West she made a fearful surrender, and in California there has been an unsuccessful effort to establish some system of ecclesiastical comity in towns requiring churches.

The Methodists refuse to enter into such a scheme. They are as difficult to co-operate with as a man with a barrel of oil on his wagon would find the Standard Oil Company. The Methodists are not out for comity. They are in the field to win. The Presbyterians, it is reported, have withdrawn from the committee on comity, throwing the whole field open for competition. Congregationalism must do a little more competing and a little less federating in California if she is to hold her own.

If competition is the law of growth then we must pitch in and go to work or else stank back and suffer defeat.

The Bystander would not have his readers conclude that Congregational generosity is either futile or unwise. It is neither. Here in California we have displayed a rare spirit of good will and benevolence touching questions of precedence and comity, but there is no reason why our Home missionary work should suffer simply because we are so willing to "give in." Let us always be willing to do the fair thing toward our rivals, but let us understand that the situation invites a spirit, not of apology, but of courageous development. The need of the hour is a purpose to do things decently and in order.

Bethany Church.

The Rev. Samuel Patterson, of Petaluma, who has

accepted the call to succeed Dr. Pond as pastor of Bethany Church, San Francisco, comes to a hard field, but one that is inviting on account of its resources. San Francisco is a peculiar city religiously. It is made up of flats, particularly in what is known as the Mission district, and it is difficult to build up a church in a community of flats. People with homes live in Berkeley and Oakland, and Alameda. When they come to this part of California they live here only until they can find a permanent home.

It is easier to draw a congregation in San Francisco than it is to build up a strong church membership. Therefore, we have no large churches of any denomination in the city.

Mr. Patterson will find Bethany a great opportunity, and the Bystander welcomes him to the brotherhood of the San Francisco ministry, and sympathizes with that model parish, Petaluma.

"The Prodigal Son."

This is the title of Hall Caine's last novel. Hall Caine is a writer of singular charm. At least the Bystander has always regarded him as such. He possesses a style which finds expression in intense dramatic situations, and his imagination is many colored. If a pastor would refresh his mind let him read every page of "The Prodigal Son," and then prepare a new sermon on the "Pearl of Parables."

The setting is Iceland and the story is the old one of sin and redemption, not told theologically, but phrased in the speech of delightful romance and life. A striking thing about this book is that the prodigal returns not in poverty, but in wealth and fame. His ride back through the storm to his old home which he saves from the sheriff's hammer, is a picture drawn by a master's hand. It is good for a clergyman to read occasionally a really strong novel. "The Prodigal Son," will satisfy.

Book Reviews.

"The Soul-Winning Church." By Rev. Len. G. Broughton, D. D. Dr. Broughton is pastor of a soul-winning church in Atlanta, Georgia, and is accordingly well fitted to write on such a theme. The book is composed of addresses which have been given at various conventions and places in this country and in England It is said that they have been greatly blessed of God in arousing the spirit of soul-winning in the individual and in the church. The pastor who cares to have himself stirred anew to the best effort will read this book. (F. H. Revell Co., New York; 50 cents net.)

"Real Salvation." By R. A. Torrey. Dr. Torrey has been preaching for many months with much success to large crowds in Great Britain. In this volume appear some of the sermons which he has been giving and which have been blessed in bringing many persons to an acceptance of Christ. Ministers will find these sermons suggestive. The reading of them would put more of the evangelistic tone into some pulpits. Two of the sermons deal with methods of soul-winning. There are seventeen in all, and the book contains 267 pages. (F. H. Revell Co., New York; $1 net.)

"The Epistle to the Ephesians." Joseph Parker, D. D. This volume is one of the new expository series, "The Devotional and Practical Commentary," edited by Dr. W. Robertson Nicoll, editor of the British Weekly. Coming from one who was a prince among expository preachers, the late Dr. Joseph Parker, of the City Temple, London, it will be welcomed heartily. As we turn the pages of this volume we find it replete with suggestive thoughts. Dr. Parker always got a great deal out of the Bible, and always put a great deal into it also. His volume on Ephesians will commend this new series, which evidently is being edited with much judgment and scholarship. We give elsewhere this week some excerpts from this volume by Dr. Parker. (A. C. Armstrong & Son, New York; $1.25 net.)

"An Observer in the Philippines." By John Bancroft Devins, D. D. The Hon. William H. Taft, Secretary of War, formerly governor of the Philippines says that it is of the utmost importance that the people of America should know the truth about the Philippines; "should understand so far as they can the atmosphere, political, moral, and social, which there is in the islands;" and expresses the conviction that this book will tend greatly to promote such knowledge. Among the questions which are asked and discussed are these: What did America secure from Spain in return for the twenty million dollars paid for the Philippine Islands? Was the outlay necessary? Was it a wise investment? Have the results achieved warranted the expansion, as it is illustrated by this experiment, a success or a failure? What are the representatives of the American people—military, civil, business, educational and religious—accomplishing in the new possessions? Elsewhere we give excerpts from this book. It is finely illustrated, and should find wide welcome. (American Tract Society, New York; pages 416; $2.)

"Quiet Talks on Prayer." By S. D. Gordon. The author's book entitled, "Quiet Talks on Power," issued a few years ago, has reached its 30th edition in English and translations have been made in other languages. This new volume on Prayer gives promise also of large popularity. In it are considered: The Meaning and Mission of Prayer; Hindrances to Prayer; How to Pray; Jesus' Habits of Prayer. Among the topics are these: Prayer the Greatest Outlet of Power; Does Prayer Influence God? Why the Results Fail; Why Results are Delayed; The Great Outside Hindrance; Something About God's Will in Connection with Prayer; The Listening Side of Prayer. From what is said concerning God's will in connection with prayer we quote: "It includes the body, health and strength; the family and home matters; money and business matters; friendship, including the choice of life's chief friend; it includes service, what service and where; and constant guidance; it includes the whole life, and the world of lives." All this says the author, God has thought into lovingly, carefully. "Does a wise mother think of her child's needs into the details, the necessities and the loving extras? That is God." The following from what is said concerning Jesus' habit of prayer is well worth attention: "How much prayer meant to Jesus! It was not only his regular habit, but his resort in every emergency, however slight or serious. When perplexed he prayed. When hard pressed by work he prayed. When hungry for fellowship he found it in prayer. He chose his associates and received his messages upon his knees. If tempted he prayed. If criticised he prayed. If fatigued in body or wearied in spirit he had recourse to his one unfailing habit of prayer. Prayer brought him unmeasured power at the beginning, and kept the flow unbroken

and undiminished. There was no emergency, no difficulty, no necessity, no temptation that would not yield to prayer as he practiced it." And then comes the question: Shall not we, who have been tracing these steps in his prayer-life, go back over them again and again until we breathe in his very spirit of prayer?" (F. H. Revell Co., New York; pages 234; 75 cents net.)

Church News.

Oakland, First.—Thirteen persons were welcomed into fellowship last Sunday.

Pasadena, First.—At the Children's Day exercises in the morning four infants were baptized. Pres. J. K. McLean, D. D., an old-time friend of Dr. Meredith, occupied the pulpit in the evening.

Los Angeles, First.—Forty-nine persons united with the church at the twilight communion last Sunday. The pastor, the Rev. W. H. Day, is off for his vacation. President Gates, of Pomona College, is announced to preach next Sunday morning.

Berkeley, First.—Work has commenced on the enlargement of the church building, and services are being held in the Sunday-school room. The pastor, Rev. W. H. Hopkins, is away on his vacation. The Rev. Dr. Meserve, of San Francisco, is to preach next Sunday morning. No evening service will be held while the pastor is away. Last Sunday the pulpit was occupied by the Rev. A. B. Patten of Santa Rosa, and on the previous Sunday by Rev. H. F. Burgess, of Oakland.

Oakland, Second.—Sunday was Children's Day. The exercises consisted of songs, recitations and a march, by the primary class. The pastor related his experience as a missionary in organizing a Sunday-school on the Coquille River. Mr. J. V. Bacon made a statement, showing a membership of 184, which is about twice as large as it was when he became Superintendent last April. This increase is, to some extent, the result of a Blue and Red contest. The corps of teachers has grown from nine to nineteen, and nearly all the officers are men. Mr. Bacon has had a wide experience as a Sunday-school worker and superintendent and has introduced the latest methods. The school is exceedingly fortunate to secure his valuable services. Last week we had our annual picnic. Mr. Bacon secured contributions which made it possible to give every member of the school a free ticket. Two electric cars were chartered and the picnic held at Piedmont Park, where free lemonade was served. Several useful articles were given to the winners in games and races. The day was perfect and everything had been so carefully planned that success was almost inevitable. There were no casualties, and everyone returned home good-natured and in his right mind, for which the Superintendent deserves great credit.

NOTES AND PERSONALS.

The Rev. E. Hoskins is in charge of the Union church at Beulah, near Mills College.

The Rev. William Rader some time ago prepared a manuscript on the tragedies of Shakespeare, and it has been lost by a publisher. It is more than a year since it disappeared, and unfortunately, he has no duplicate of it.

Rev. F. L. Newcomb, who was our pastor at San Juan last year, has accepted a unanimous call to the People's Church, Monticello, California, and is on the field at work. His little daughter Pearl, who has recently been very ill, is rapidly recovering.

The Rev. E. D. Hale has moved his family from Niles to San Rafael, where he is Instructor in English in the Hitchcock Military Academy. Taking a position in this school several months ago, Mr. Hale has now been given a permanent work at such an advance in salary as to justify his continuance therein.

The Oergon Christian Endeavor Union will maintain in Portland, during the Lewis and Clark Exposition, a rooming bureau. Persons wishing rooms in Christian homes can address the bureau at Room 211, Commercial block, Portland. Christian Endeavorers will meet all trains on week days, and persons who do not secure rooms in advance should watch for the C. E. monogram and get the good service they are prepared to give.

WOMAN'S WORK IN SOUTHERN CALIFORNIA.

Congregational Church of Riverside.

An interest in Missions was stamped upon Woman's work in the Riverside church by Mrs. Mary M. Smith, wife of one of the early pastors. Although called to higher service some years ago, her spirit seems to hover about us still and we never have an unusually good meeting or large offering for missions, that some one does not say (and many do not think), "Mrs. Smith would like that." Her pictured face smiles down upon us from the wall in our meeting place and always inspires us to continue and not be weary in well doing.

While she was with us we had the three distinct societies—Home and Foreign Missions and Aid Society for local work. It was Mrs. Smith's dream that these three might be consolidated, but it was not brought to pass until after she had left us. We copied the "Redland's Plan" just as nearly as we could, after careful discussion. We think it has worked as well with us as with them, for we have steadily increased in numbers and interest since making the change. Converts from the ranks of the "uninterested" are constantly joining the workers.

We call our society the "Woman's Union;" every woman in the church is considered a member. The Union has a president, secretary and treasurer; also a president of missions and a president of Local Work. A missionary secretary and treasurer.

We meet in the church parlors on the first Wednesday of every month except August and September. All business of every kind is attended to before noon, then we lunch together. Some of the families of the members come in to lunch, and usually about ninety enjoy that feature of the day and the hour of sociability which follows. At 2 o'clock the missionary program is presented.

For three years we have studied the books in the Union Mission Series; one chapter is treated, by essays, at each meeting.

Home missions also receive generous consideration through the year. Our programs equal in literary merit and interest those of our Woman's Club at any of their sessions. Indeed members of that Club are among our efficient and helpful workers.

Our Society is divided geographically into seven sections, each responsible for one program; also the

serving of the lunch on that day, which is brought in picnic fashion by all who come.

We anticipate a change in one particular next Fall; that is, for two sections to work the same day—one to provide the program, the other the lunch. As it now is the section members who have been working in the kitchen and dining-room all the morning are too tired when the time comes to really enjoy reading papers, singing, etc.

On the third Wednesday of the month each section meets at the home of one of the members (perhaps at the home of one of the "shut-ins"). These meetings are principally for sociability, and all strangers in the neighborhood are especially invited. Often the meetings are quite like a party, aside from the short business session.

We pledge ourselves to give nearly four hundred dollars for missions every year, besides our box rent regularly to some Home missionary. We are proud of these boxes. Someone generally remarks as we nail on the lid, "I wouldn't mind being a Home Missionary's wife if I could get such boxes."

This summer we, the women, are building a new parsonage where our most hospitable pastor and wife will have a more commodious and convenient home. The bulk of the money we hope to raise by voluntary gifts, but we are not entirely emancipated from the "supper and bazaar" method. Our hope is in that direction. P.

Oregon Letter

BY GEORGE H. HIMES.

The work of permanently establishing the Congregational fellowship at St. Johns, is now an established fact. A parsonage has been erected and furnished, and a regular preaching service in a tent arranged for. Dr. House preached there this afternoon at three o'clock. A church will soon be erected and it will be ready to occupy early in the fall. Buildings for churches at University Park, Escatada and Sunnyside are also being planned.

One of the trustees of Pacific University, Mr. Burton Killin, was buried last Monday. He came to Oregon, as a child, with his parents, from Iowa, in 1845. In his youth he was a student at Forest Grove for a time, and came to have great regard for President Marsh. He rendered efficient service in the Civil War as a member of the First Oregon Cavalry. At the close of the Civil War he began studying law, and in due time became an eminent practioner, particularly in respect to all phases of law relating to land matters. By inflexible integrity and strict attention to business, he acquired a large property, and was a generous giver in many directions. He was a trustee of the State Agricultural College also, and did much to assist in the development of that institution. All in all, he was a most useful man, and his death at the early age of sixty-three is, humanly speaking, a public loss.

Portland, June 4, 1905.

One company of forty-eight Russian families arrived a few days ago in California. When told that Japan had won a great victory over the Russian fleet, apparently they did not know what the interlocutor was talking about. They did not know nor care who the Japanese were. These are "citizens" that the politicians can "absorb." They will give great comfort to the Anti-Japanese newspapers.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

June 25.

Topics Our National Heritage. Isaiah lv: 1-13.

The Christian boy or girl born into life during these auspicious years finds himself or herself the almoner of a priceless national heritage. A noble name is a blessed inheritance. Many a youth has memorized these lines:

"Noble names if nobly won,
Life within a nation's heart,
If of such thou bearer art
Never let that name for thee point the scorn.

"Those who wear it, free from blame,
Set on honor's splendid height,
Watch as spirits if it's light,
Love's the night, or daylight's face,
Shame or fame.

" 'Tis a precious heritage,
Next to love of God a might
That should plant thy feet where stood,
Of thy race the great and good, all thine age."

Part of our national patrimony is such a noble name. Wherever the traveler goes on land or sea it is an honor to be called an American. One who wears the stars and stripes for a buttonhole bouquet needs never to carry an apologetic face. He has only to ask whether he himself is worthy. No man who walks the planet can point with greater pride to his country's history than he who is a citizen of the United States. A few Christian elements in this national heritage will naturally appear on the horizon of thought.

The gospel is of these. Our land was conceived in a Christian spirit and cradled in the religion of the Bible. The Mayflower contained a band of religious exiles seeking a land of religious freedom. The Pilgrim Fathers were Christian travelers come to establish a nation where they might worship the God of the Bible according to the dictates of their own conscience. The patriots who fought the battle of Bunker Hill were men who loved and feared God, hated iniquity and knew how to pray. The immortal Declaration of Independence and the Constitution were both framed and adopted in the spirit of the Christian tradition, and the Supreme Court adjudges us to be, in spirit, a Christian nation. So we have a Christian tradition, though we are widely and rightly tolerant. In striving to make the gospel follow the flag in all our expansions we are in strictest harmony with all the best spirit of our past.

Then, thousands of us have inherited the precepts and example of a godly ancestry in direct line. Our forefathers were men of faith and men of prayer. This is a fact so widely true as to bear almost a national significance. The homes of the generations that have preceded ours have been in numbers over all the states' Christian homes. Many who to-day have entirely secularized their lives and relegated religion to the limbo of superstition, who never pray and never open their Bibles, will tell you with unmistakable pride and pleasure that they were religiously reared. These Christian fathers and mothers and grandsires and grandames are a part of the nation's heritage and are respected as such even by those who have no piety and by scores who, having it not, regret in their inmost hearts that they

have ever lost it. More precious than mines of gold and rivers of oil—of vastly richer worth than the material wealth, their thrift accumulated is the pearl above price in their godly hearts which their memory embalms. Some day this heritage will be esteemed of greater worth than it is to-day—some day when the materialistic infatuations of our present age shall have yielded to nobler visions and worthier ideals.

Free institutions are a product of our Christian heritage. It was the gospel idea of freedom of conscience and accountability to God alone that wrought in our fathers until they burst the fetters of tyranny and oppression of every sort, and which led to the establishment of our glorious free republic. Free institutions can only thrive where men are conscious of free souls and free bodies, and there is no faith on the green earth that inculcates such free principles as that of the gospel of Jesus Christ. "If the Son hath made you free, ye are free indeed."

Then, our laws bear the stamp of a Christian initiative. As before remarked, our national constitution is conceived in the spirit of Christian ideas; and Christian men have always been influential in the shaping of our laws. As the decalogue shines through the codes of all states, so the spirit of all our jurisprudence is more or less distinctly Christian.

Yes, we have much in our national heritage that lays upon us great Christian responsibilities. What our fathers have transmitted to us we should preserve and deepen. The devoutness of their lives, their reverence for sacred things, their love and respect for the Bible, their loyalty to Christ and his church, their zeal for the Kingdom of God in the heart and in society; these and many other things we should cherish and teach to our children, lest forgetting them they enfeeble the nation of the future. It is part of the task of home missions; indeed it is the task of that great enterprise to instill into the minds of the people of our frontiers and recall to the minds of those who are forgetful, these things.

CURRENT EVENTS AND COMMENT.

Timely Topics from Various Sources.

There are 108 resident millionaries in Colorado. David Moffat, of Denver, is the wealthiest man in the state, being worth not less than $30,000,000.

The Kansas Legislature has appropriated funds to mark permanently the route of the old Santa Fe trail, the famous historic highway of the West. The work will be done under the auspices of the Daughters of the American Revolution. In years to come there will be great interest in the old trail over which the caravans of the pioneers passed in "the winning of the West."

China has 2,285 miles of railroad. But enough plans are being considered to gridiron the country ere long with roads if all are carried out. Five new railroads are now under construction. Four are English enterprises, one is French and one German. An English syndicate proposes to put a girdle of railroads around Shanghai, connecting with that city nine other important cities.

The Christian Century, of Chicago, quotes the Rev. C. R. Brown, of Oakland, as saying concerning the universities: "We look to them for intellectual seriousness, thoroughness and honesty. There is also the call of civic responsibility, and moral leadership," and comments as follows: "The industrial wars that rage today, the fierce pressure of economic conditions, the menace of wealth and of poverty, do call loudly for moral leadership. Are our universities, with their vast endowments and superb equipment, furnishing men of sound character, as well as of intellectual ability? Are they able to do this? Our hope is not in the universities, unless they improve their methods. Or are we asking of them something which we have no right to expect? The best education must be supplemented with religious impulse."

Another achievement by a woman is noted as follows in the June number of The Pilgrim: "Among the remarkable achievements of women during the past year was the appointment of Mrs. Mary King Sherman as Instructor of Parliamentary Law in the John Marshall Law School of Chicago. The position heretofore had been held by men of national reputation, and Mrs. Sherman succeeded no less a personage than ex-Senator William E. Mason. Having served as parliamentarian of the Chicago Woman's Club (of one thousand members), the Illinois Federation of Woman's Clubs, and the congress of the Daughters of the American Revolution, Mrs. Sherman had convincingly demonstrated her ability to acceptably fill the position. She is recognized throughout the country as an authority on Parliamentary Law, and her book on the subject, used in a number of schools, is commended for the clearness and conciseness of its arrangement and expression. Mrs. Sherman's delightful personality and gentle voice win her many friends from the hundreds of pupils in her classes."

A striking article in the June number of The Missionary Review of The World is that entitled "Money to the Rear." In these days of strenuous appeals for large gifts it is interesting to note what an ex-treasurer of one of the Mission Boards has to say about it. The article is well worth reading. A series of articles on "Missionary Call" presents different views of what it is and how it is recognized. Miss Bell M. Brain takes up the subject from a Biblical standpoint; a Missionary Secretary describes an experiment in Missionary Calls, and D. L. Pierson gives the results of an inductive study of the calls of a large number of prominent missionaries. These articles are an interesting and important contribution to a much discussed subject. The illustrated articles in this number are attractive. One on "The Apostle John of China" tells the story of the fifty-years' service of Rev. Griffith John, D. D. Another on "Talladege College" describes what that Alabama institution is doing for the Negroes of America, and a third reveals the condition of one of the "Neglected Fields of South Africa."

In one of his notes in The Herald and Presbyter, the Rev. Dr. C. E. Babb, of San Jose, says: "Ten years ago the Presbytery of San Jose reported to the General Assembly thirty-one ministers and twenty-five churches. Nine of the ministers were without charges and two of the churches were vacant. Now we have thirty-four ministers and twenty-seven churches, none of which are vacant. But not one of them has the same pastor or stated supply that it had ten years ago. All of them have been divorced and remarried at least once during the decade. I call attention to this case not because I regard it as abnormal, but rather as one illustration of the spirit of unrest that is abroad. I believe that if we could get back from this modern idea of a rotary pastorship to that of a lifelong union, our

churches would be stronger than they are. It takes a man several years to get fully acquainted with a congregation. And if he is a wise and good man, new ties of interest will be daily binding him closer to his people. He will officiate at marriages, baptisms and funerals, in addition to his regular pastoral visitation All this mutual acquaintance and sympathy is sacrificed when his field of labor is changed."

The words of President Roosevelt concerning great fortunes are well worth wide quotation: "I believe that we shall not permit mere material well-being to become the only ideal in this nation, because I believe that more and more we shall accustom ourselves to looking at the great fortunes accumulated by certain men as being nothing in themselves either to admire to envy or to deplore, save as they are used well or ill. If the great fortune is used well, if the man who has accumulated it has the strength necessary to resist the temptations either to use it wrongfully, or, what is nearly as bad, not to use it aright—for negation may be almost as harmful as positive wrong-doing—he is entitled to the praise due to whoever employs great powers for the common good. If the man who accumulates that great fortune uses it ill or does not use it well, then, so far from being an object of envy, still less an object of admiration, he should take his place among those whom we condemn and pity—for usually, if we have the root of the matter in us, we will pity those we condemn. If he uses it aright, then he is entitled to our admiration, our respect, exactly as every man is entitled to it if he has special talents and uses those special talents for the welfare of the people as a whole, for the uplifting of mankind."

The Washington correspondent of the Brooklyn Eagle says: "A story is told that at a recent gathering of farmers and city-bred men some apples were passed The lot included several rusty looking Greenings, one or two Grimes' Goldens and one beautiful Ben Davis. The latter, which was polished to a fine gloss, had been hollowed out and stuffed with cotton. The countrymen all chose Greenings and Grimes' Goldens, but the first city man to get within reach of the tray grabbed the stuffed Ben Davis. Looking at the shining skin he ate the apple and declared it to be delicious. This yarn caused one of the bright young men of the Department of Agriculture to make a study of the factors that cause one set of persons to buy flat tasting foods that present an attractive exterior while another will be guided solely by the sense of taste and nutritive value. George K. Holmes, who conducted this novel inquiry, found many curious facts. He learned that if a man has a food product to sell, it is more important that it should possess a fancy name than real merit. Nine purchasers out of ten wholly ignore the food value of meat, fruit and vegetables and make their selections on the basis of appearance. False pride plays an important part in the matter, too. That is the reason the housewife is willing to pay two prices for tenderloin steak and overlook cuts from the neck of the beef, which Mr. Holmes asserts are just as nutritious and can be made as palatable as the more expensive parts. Scientific judges of foods have adopted a system of weights for estimating the nature and value of the fancies of buyers. It has been found that the consumer gives as much weight to the combined testimony of the senses and touch, and sometimes smell, as he does to the sense of taste. Thus, it has been determined that in buying butter the purchaser will be influenced 60 per cent. by the appearance of the butter and only 40 per cent. by its taste. Taste is of minor account in judging cheese, only 30 per cent. being allowed for this feature." The correspondent says further: "Taste is the fruit grower's principal test of an apple, if he has to eat it himself, but very different attributes are of chief importance when he considers buying consumers in general, most of whom are townspeople. In the city, a large city especially, the appearance of an apple is everything and taste nothing. Red is a leading favorite, and miserable red apples bring higher prices than less attractive apples of excellent taste and flavor. A score of 80 points is given to the elements that appeal to the eye, and only 20 for taste." We are of opinion that the large majority of people manifest better judgment than is here attributed to them. The inquiry which led to these conclusions must have been on a limited scale.

MIKADO RECOGNIZES CHRISTIANITY.

To those who have persisted in crying out that Japan is a heathen country, the news that the Mikado gave 10,000 yen to the Young Men's Christian Association army work, will be read with surprise, we hope with delight. The "Japan Mail" says: "With regard to the Imperial donation of yen 10,000 toward the Y. M. C. A. army work, we find the following in the 'Jiji Shimpo': 'Though the Christian religion is of recent introduction, the improvement it has effected in the moral condition of the nation, and the influence it has had on the minds of the people are very great. No one can deny the great good accomplished by the believers of that religion in establishing many charitable institutions, in assisting the progress of the nation, and in promoting the happiness of the poor and helpless."

It must be remembered that the "Jiji Shimpo" is one of the leading papers in Japan. It is not a Christian paper. It reflects the prevailing opinion concerning Christianity among the Japanese. The fact that the Christian soldiers in the Japanese army, also the Christian commissioned officers, have not been one whit behind the most daring and aggressive Samurai, has shown to the Japanese government that Christianity is loyal to all governments. This same non-Christian paper goes on to say: "There are already many schools and colleges, both for boys and girls, in the country, which are supported entirely by the Christians. As for the charitable institutions, excepting those which are established by the public, it is not too much to say that all are the result of Christian enterprise. These had their origin during the time of peace. Now in the time of war, the Y. M. C. A., an association of Christians, was the first to send its members to the front in order to comfort the soldiers by various means, and the good which it has done for them cannot be estimated. Such enterprise needs money as well as ability. However earnest they may be, if they are not supplied with enough funds their effort cannot bring ample results. It is very likely that this is what the Emperor feared and consequently it induced him to make this donation."

The wisest men in Japan have come to see that Christianity furnishes the strongest and at the same time the noblest impulse of national life. The danger is that Japan will accept Christianity in some wholesale fashion. This mission field should be reinforced at once by the strongest men from all the churches. Japan is ready to accept a genuine interpretation of Christianity; Japan will interpret Christianity to the Orient. The whole church should arise to meet this tremendous opportunity.—California Christian Advocate.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.
Second Quarter. Lesson VIII.

June 25, 1905.

The Quarterly Review.

The twelve lessons of the quarter are like the twelve jewels in the high priest's breastplate. They are of priceless value. Each has its own peculiar charm.

The two parables, "The Good Shepherd," and "The Vine and the Branches," illustrate Jesus' method of teaching.

In his parable of the Good Shepherd (Lesson I), Jesus held the mirror before the hierarchy of his day with a fearless hand. On this dark background Jesus projected the ideal of the true shepherd. His life is spent in care of the flock. He calleth, leadeth, putteth forth, goeth before.

The Vine (Lesson VI) was one of the most familiar and beautiful of natural objects—the king of fruits in Palestine, source of wealth, joy, and strength to the people. In this allegory Jesus asserts his fundamental relation to humanity. He is the source of spiritual life and fruitfulness. Abiding in the stock (Jesus) and pruned by the husbandman (the Father), the branches (the disciples) live and bear fruit. Apart from the stock the branches they wither.

Jesus' parables are miracles in word. His miracles are parables in deed. The miracle of the raising of Lazarus (Lesson II) is the parable which teaches that the resurrection and immortal life are not far off abstractions, but that they are concreted in an immanent Christ. The dead in Christ have not lost, the living can not lose this immortal life. He that hath the Son hath life.

Jesus acted out still another parable when he washed his disciples' feet (Lesson V). It was to rebuke the unseemly scramble for place in which his disciples engaged at the last supper, that Jesus performed the most menial task of the scullery drudge. He puts an end to caste, place, and precedence. Henceforth his disciples must cherish such a feeling toward one another as would make them willing to perform the most lowly service for each other.

The supper at Bethany (Lesson III) was a high and loving courtesy shown to Jesus. One significant and timely deed lifted this feast to the level of a sacrament. Mary gave Jesus a momentary embalming; he embalmed her forever in the incense of his praise. The popular ovation was on his entry into Jerusalem. (Lesson IV). It was not a mere passing incident. Jesus planned this entry, designed to make it effective. He was not captured by the multitude; he captured it and used it for his purpose. The orderly precision of all his movements indicates this. He openly came to his own. They must accept or reject.

Jesus puts a period to his ministry with a prayer (Lesson VII), commonly called "the high priestly prayer." Jesus stands with the little group of men to whom he had made the greatest possible revelation, and whom he expects in their turn to be revealers of his truth. He must needs leave them. If they fail, all is lost. He cries to heaven for them, that they may be kept and sanctified and their unity preserved.

Two types of character come in sharpest contrast when Jesus appears before Pilate for trial. (Lesson VIII.) Pilate, time-server, whose ruling motive was to keep his place, to do which he would even condemn the innocent. Jesus, king in the realm of truth, whose subjects are the lovers of truth. The outcome of these two types is significant. Pilate's time-serving had small reward. He kept office only six years longer. Jesus' dominion, on the contrary, ever augmenting, has lasted for twenty centuries, and extends from sea to sea.

The procession to the cross (Lesson IX) was the most pitiful earth has ever seen. The evangelists incidentally suggest how we should treat that pitiful scene. Though a circumstance of transcendent importance, the account is surprisingly condensed. Nature herself drew a veil of darkness around the scene. The seven words from the cross yield richer gains than any morbid spinning out of physical pains.

The open tomb (Lesson X) was converted into a bureau of information for the troubled disciples. White-liveried attendants were there to point them to the place where the Lord lay, and to the grave-clothes, laid in such orderly fashion as to preclude the idea of a hasty and clandestine removal, and to announce the blessed truth, "He is risen!"

Prepared message (Lesson XI) always comes to prepared person. By a long course of schooling, to which he submitted intelligently, John became singularly open to the Divine. The Apocalypse has been called a "Tract for Bad Times." It was written in an age of persecution. Its purpose was to assure foreboding minds of ultimate victory in spite of current contradictions. It opens the vista of the future, and pictures Jesus triumphant.

Under the material emblem (Lesson XII) of a city adorned and beautified, the spiritual betterment of humanity is shadowed. The plan and fashion of the city is from heaven. The ideals of right human living are Divine. As these ideals are realized, and in that proportion, God lives with and in men. In the ratio of righteousness (right living) tears are dried. Wrong living (sin) is the sole cause of tears, painful death, sorrow, and crying.

THOUGHTFULNESS.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? You can make today the same for somebody. It is only a question of a little imagination, a little time and trouble. Think now, "What can I do today to make some one happy?"—Maltbie D. Babcock.

THE MAKING OF A CHRISTIAN.

Development of character, perfection in the Christian life, final victory, comes through opposition, encountering and surmounting difficulties, and persistent plodding in ways of righteousness. Climbing hills of difficulty is prime exercise for the Christian athlete. Paul never would have reached the heights of Christian perfection unto which he attained if it had not been for the "perils" he was called to pass through. Therefore he rejoiced in tribulations, and reckoned that all his sufferings and persecutions were not worthy to be compared to the glory that was to be revealed.

We need to be tested, tried, developed, drawn up into God's will. The world is a school; God is the master; and we are in training for moral ends. The earth is one great battlefield; and our life has been largely chiseled and shaped in the fierce conflict of human existence. Therefore learn to endure hardship as good soldiers of Jesus Christ. God wants heroes; anvil-men who can stand hammering. The more battering some men have the more worth they are to the world.

A man is good for naught who cannot stand the furnace. Fire purifies gold. The Church today owes everything to prisons, fagots, and the cross. If we were called to suffer more for our faith, we would be worth more to the world. The spirit of self-denial has to a large measure died out of the church and ministry. The modern Christian and the average preacher knows but little about it.—Northern Advocate.

FAITH.

I have walked on the Mount of Gladness,
I have wept in the Vale of Tears,
And my feet have stumbled oft times
As I trod through the path of the years;
Yet my heart has ever lifted
Its song of thankful praise
To the God of all eternity,
Who has kept me in my ways.

Though alone I tread the wine-press,
Or kneel in Gethsemane,
I know he has never forsaken,
And that he leadeth me.
Though I "walk through the Valley of Shadow,"
My soul shall not be dismayed,
For my God is the God of the fathers,
The God of the unafraid!

—W. M. Pierson.

If there is any part of your body that can be injured without all other parts suffering, that is a token of terrible disease in the whole body—of paralysis. So when you do not suffer in the sorrows of your brethren.

"TELL MOTHER I'LL BE THERE."

What the heart feels deepest finds expression best in song. Music speaks the universal language; its exquisite variations and shades of meaning appeal to the finer senses of the spirit when audible language fails to awaken a response. It has ever been an ally of the spiritual life. A few rare songs have sung their way around the world. One of these is the touching song, "Tell Mother I'll be There," which has been used so effectively by Charles H. Alexander, the evangelist associated with R. A. Torrey, of Chicago, in his world-wide labors during the past few years. We quote below from a letter written by Mr. Alexander after his tour around the world. Since writing that letter, Mr. Alexander has used the song in England, Scotland, Wales and Ireland. He introduced it to the Welsh, and it has had a great influence in arousing that nation to one of the most remarkable revivals experienced by any nation at any time. Here is Mr. Alexander's letter about the influence of the song in his tour around the world:

"I shall begin by telling you how I first came to use it: A friend of mine cut it out of a little magazine and sent it to me to put in my scrap-book, saying he believed it would be a song to touch the hearts of men. I put it in my scrap-book, but did not use it for a year, and often looked at it, wondering if the space in my scrap-book was not wasted where it was pasted. But one night in Newton, Kan., I was called upon quickly to sing a solo. I had sung most of my effective solos and thought I might as well try 'Tell Mother I'll be there,' to see what effect it would have. It was a railroad town, and a large number of men came to Christ that night. After the meeting was over one of the most influential, and the biggest engineer who ran into Newton, came up and took me by the hand and said, 'I am glad you sang "Tell Mother I'll be There." No preaching nor praying nor anything else touched my heart, but when you sang that song I thought of the promise I had made my dear old mother who is in heaven, and it brought me.' He said 'Keep on singing it and I will bring the boys out, and we will bring them to Christ.' He said, 'Sing it every night,' and we did sing it every night. We sang song after song and would run on into the chorus of 'Tell Mother I'll Be There' during the after meeting, and it proved one of the most effective songs in our great meeting. I came on to Cedar Falls, Iowa, and sang it in the great State Normal School to about 1200 teachers to see what impression it would make upon them. It melted them like wax. So I thought I would better take it to Australia with me—I was just getting ready to go—and I did. I sang it in the great Melbourne town hall to about 3000 men at a noon meeting one day. Before singing it I told them that when President McKinley was in office his mother lay dying. She sent for him to come to see her. He hired a special car and telegraphed her the title of the song—'Tell Mother I'll be There.' Now, I said, how many of you men have a mother in heaven, whether you are Christians or not? I want to know. Hands up! And the hands went up by the hundreds all over the audience. Then when the song came it carried everything with it, although I was in the poorest voice I had been at any time during the series of meetings. A man wrote a column and a half editorial upon that incident and the singing of the song. From that time on the song was requested everywhere we went.

"One of the most striking incidents I have was told me by a prominent man on the train as I went from Melbourne to Sydney about three months after our Melbourne meetings. He was over to visit a cousin's family who had all been brought to Christ during the meetings except one son about 22 years of age, a fine young fellow, and had proved up to that week to be unreachable, but they were all gathered in the parlor around the piano, singing. They had sung a few verses of 'Tell Mother I'll be There,' when this young fellow asked them to stop, and requested his sister to play the accompainment for him while he went over and stood under the portrait of his old mother who had gone to heaven two years before. He said, 'This is my confession,' and he sang, "Tell Mother I'll be There," then turned around and told them he had settled it! He had given his heart to God! He was going to heaven to meet his mother!"

The author of this hymn, the Rev, Chas. M. Fillmore, is a citizen of Cincinnati, and a pastor of one of the local Churches of the Disciple denomination. He is also the Vice-President of the prosperous firm of music publishers, known as Fillmore Brothers. His chief work is in the pastorate, and the composition of songs of a religious character is his chosen form of recreation.

When President McKinley sent his famous telegram, "Tell Mother I'll be There," in response to her dying wish to see him, his only thought was to comfort his gray-haired mother in her last hours. He never dreamed that his telegram would become a message of salvation to hundreds of souls. Yet such it has proven to be. The telegram stirred a sympathetic chord in the hearts of thousands. Among others, Chas. M. Fillmore, of Cincinnati, was strongly affected by it, and made it the title of a gospel song.

HOW "ABIDE WITH ME" WAS WRITTEN.

Henry Francis Lyte, author of that matchless composition, "Abide With Me," for twenty years was a sufferer from consumption. During this time he was the minister over a parish composed largely of fisherfolk in a coast town of England. He labored faithfully among his people, yet he always longed to do something that would have an influence for the good of humanity after his death—a longing which found expression in a beautiful poem. The story of how this desire came to be fulfilled through writing "Abide With Me" is related in the "Delineator," in an interesting paper by Allan Sutherland, giving the history and romance of the famous hymn.

"In the autumn of 1847 his physicians informed Mr. Lyte that it would be necessary for him to relinquish his work and spend the winter in Italy. When the last Sabbath of his stay in England (September 5, 1847) arrived, he determined to preach once more to his little flock and to celebrate with them the Lord's Supper. In spite of the protest of friends, he carried out his intentions, although scarcely able to stand in the chancel. In words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of them there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service in the church, he walked slowly and feebly down the terraced walk to the water he loved so well and which he was about to leave forever. The spell of the hour was upon the minister. While the bright sunset colors faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence and went to his room. When he joined his family a little later he bore in his hands the words that were destined to move thousands. His prayer had been answered. His last evening in his old home had produced that which will be a blessing so long as the heart turns to its Maker for help in times of need."—New York Observer.

Bishop McCabe says the devil has no happy old men, but Christ has lots of them. True!

Our Boys and Girls

JUST SO.

When everything goes crooked,
  And seems inclined to rile,
Don't kick nor fuss nor fidget;
  Just—you—smile!

It's hard to learn the lesson,
  But learn it if you'd win;
When people tease and pester,
  Just—you—grin!

When some one tries to "do" you
  By taking more than half,
Be patient, firm and pleasant;
  Just—you—laugh!

But if you find you're stuffy
  (Sometimes, of course, you will!)
And cannot smile nor grin nor laugh,
  Just—keep—still!
—Woman's Home Companion for June.

A MANLY BOY.

It was a crowded railway station. Every few minutes the street cars emptied their loads at the door, and all hurried as they entered. All were laden with bag, basket, box or bundle. Every five minutes a stream of people flowed through the door, near which a young man stood and called out, "Rapid transit for East New York!"

The gate was kept open but a moment, and closed again when enough persons had passed through to fill two cars upon each train. Those so unfortunate as to be farthest from the door must wait until the next time. Among the unfortunate ones was an old Swedish woman, in the heavy shoes and short frock of her native northland. She had heavy bundles, and, though she had a place near the door, so many pushed against her she could not get out. Her burden was to heavy for her to hold as she stood, and when the rush came she seized one package from the floor at her side, but dropped the other, and, in trying to get it, some one crowded and pushed her aside. The bundle was in the way; an impatient foot kicked it beyond her reach, and before she could recover it again the door was shut. The kind old face looked pitifully troubled.

Suddenly, as she bowed her old gray head to lift the abused bundle from the floor, a bright, boyish face came between her and her treasure, and a pair of strong young hands lifted it into her arms. Surprise and delight struggled in the old wrinkled countenance, and a loud laugh came from two boys whose faces were pressed against the window outside the gate. "See there, Harry; see Fred; that's what he dashed back for!"

"No; you don't say so. I thought he went for peanuts."

"No; not for peanuts nor popcorn, but to pick up an old woman's bundle."

"Yes; what business has she to be right in the way with her bundles?"

"Here comes the train. Shall we wait for him, Harry?" And they pounded the window, and motioned for Fred to come out.

But he shook his head and nodded toward the little old woman at his side. He had her bundles, and her face had lost its anxious look, and was placid as the round face of a holiday Dutch doll.

"Come along, Fred; come along. You'll be left again."

"Never mind, boys; off with you. I'm going to see her through.

And they went. And Harry repeated to Dick, as they seated themselves in the train, "Isn't he a goose?"

"No," was the indignant answer; "he's a man, and I know another fellow who is a goose, and that's I, and Fred makes me ashamed of myself."

"Pooh, you didn't mean anything, you only gave it a push."

"I know it, but I feel as mean as if Fred caught me picking her pocket."

The train whirled away. The next one came. "Rapid transit for East New York; all aboard!" shouted the man at the door.

The gate was open. There was another rush. In the crowd was the old Swedish woman; by her side was Fred Monroe. He carried the heavy burden. He put his little lithe young figure between her and the press. With the same air he would have shown to his mother, he "saw her through." And when the gate shut, I turned to my book with grateful warmth in my heart that, amid much that is rude, chivalry still lives as the crowning charm of a manly boy.—Silver Cross.

THE SKY PILOT.

A clergyman out in New Mexico was in the habit of going to Los Cerillos occasionally to conduct services. One winter's day, when snow was falling heavily, he was there waiting for a train that showed no sign of coming. There was no fire at the station and the minister was almost frozen. The saloonkeeper saw him, and hospitably urged him to come in and wait in the warm. The clergyman said, "I can't, Bill; you know why." "Yes, I know," said the saloonkeeper, "but you come right in. They shan't bother you."

He led the minister into a big room, where thirty or forty cowboys and miners were drinking. Bill rapped loudly on the bar.

"Fellers," he said, "the parson's laid out by his train what ain't came, an' he 's no place to go but this here gin-palace an' poker parlor. He 'll sit with us an' swap yarns—the right sort, you understand—but thar 'll be no drink sold over this bar, and no cards played till his train comes along."

There was not a protest from a man. The young minister was acquainted with the most of them, and soon made friends with the others. They talked of lodes, pay-dirt, methods of drilling, best ways to break broncos, liniments for healing gunshot wounds, the qualities of various makes of firearms. Finally one of the "cow-punchers" asked the guest "to make a little talk on the subject of his profession." Gladly he mounted one of the card-tables, and in their own picturesque language, as he had learned it from them, told them of the Martyr of Calvary and the compassionate Father. As he spoke, they threw away their cigars and removed their hats. Not a sound escaped them. They were on their honor, and would have handled roughly any man who showed the parson a discourtesy.

The minister afterward confessed that he never spent a more profitable hour himself, or a more enjoyable one, or one in which profit and enjoyment seemed to be more completely mutual. When the whistle of his train was heard, the congregation was lustily singing a hymn.—Youth's Companion.

A Negro woman seventy-three years of age was graduated from the elementary grade of the Hillhouse Evening School in New Haven, with honors, on the evening of Feb. 7. She is an ex-slave; for many years she has been anxious to learn to read, and applied at the evening school for instruction. She studied diligently, was regular in attendance, made excellent progress, and is now "very proud to be able to read her Bible and newspaper." She secured the prize awarded among two hundred and fifty pupils.—The Christian Advocate.

A teacher in a board school was recently examining a class of small boys in mental arithmetic. She said: "If your father gave your mother thirty shillings today and two pounds tomorrow, what would she have?" And a small boy, near the bottom of the class, replied, "She would have a fit!"

How sweet and gracious, in even common speech,
Is that fine sense which men call courtesy!
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.
—J. T. Fields.

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My Cup Runneth Over.

"My cup runneth over." "He had not only a fulness of abundance, but of redundance. Those that have this happiness must carry their cup upright, and see that it overflows into their poor brethren's emptier vessels. The showers that fall upon the highest mountains would glide into the lowest valleys." The fact that you are a Christian may without doubt assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow, that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful.—J. Wilbur Chapman, D.D.

The more a man is wrapped up in himself the colder he is.